

Vol. 5. 181

THE
Christian Tutor,

Or, A Free and

Rational Discourse

OF THE

Sovereign Good and Happiness of M A N,

AND THE

Infalible Way of attaining it, especially in
the Practice of

CHRISTIAN RELIGION:

Written in a Letter of ADVICE to Mr. *James King*
in the *East-Indies*.

By *HENRY JENKES* Fellow of Gon-
vil and Caius College in the University of Cam-
bridge, and of the Royal Society.

And now Published for the Benefit of all others.

L O N D O N,

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Christian Religion

Practical Discourse

OF THE
SACRAMENTS
AND THE
SACRIFICE OF THE MASS
IN THE
CHRISTIAN RELIGION

CHRISTIAN RELIGION
WITHIN THE
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THE
CHRISTIAN
TUTOR.

Dear Sir,

THE great Kindness §. 1. The Oc-
casion of this
Letter.
I have for you
and always had
makes me at this time write to you,
and that the rather, because the good
Character that has been given of late by
the President *Aungier*, (a Person of great
Honour and Integrity) of your Honesty,
great Diligence, and graceful Behaviour
in all your Actions, as it has procured
you the Company's Favour in making
you one of their Factors in *India*, so it
has exceedingly rejoiced me that I
can

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cannot but with this *New Year* congratulate to you all Health and Happiness, long may you live to Enjoy that Place to your Contentment, Satisfaction, &c. You shall never want my good Counsel and Prayers, to further you with Gods Blessing in all Well-doing. Silver and Gold have I none to send you, but what is above the Price of Rubies, and Diamonds, and above all the Riches of the *East*; You shall not fail every Year to have a just Letter full fraught with them; and that is Wise and serious Directions for the Conduct of your Life here to the Attainment of a Better hereafter: Instructions that shall never hinder Business either Publick or Private, such wholsom Advices, that you shall be the better for them, or at least never repent that you have follow'd them. *An Example and Proof* of them this Paper-Messenger brings you by this present Shipping, from one that heartily loves you and all your Relations after the highest rate of Friendship, and therefore what he says you will I doubt not

The Christian Tutor. 3

not entertain with the like good Affection.

I will not long detain you with any tedious Prefaces, for Time is short and precious, but immediately betake my self to *that Argument of Discourse* I have proposed to my self, to enlarge my good Will upon, with the best Understanding I have of it. You know very well that *It is the great Desire of all men to be Happy.* For no man would be Miserable. Every one of us takes care to establish his Happiness in some good thing or other, which he judges will most Contribute to that *End*, but in the several *Ways* and *Means* that are made Choice of, all Men (but the Wise and Virtuous) are mistaken; and therefore I will, God willing, for your Information, and my own, give you *my Choicest Thoughts about this matter.* And that we may proceed Methodically herein, I shall first paint out unto you, what I judge to be a Man's

§. 2. *The main Argument, or subject matter of it.*

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Sovereign Good, that can only render him Happy, and then shew you the most *Direct* and *Infallible Way* of Attaining it.

§. 3. *Of the
Sovereign Good
of Man.*

First, By the Sovereign Good of Man I mean the Acquisition and Possession of such a thing as is most *Beneficial* to him and all others in the whole World, that which gives him full Content and Satisfaction of Mind, the greatest Peace and Tranquillity, a permanent Joy, sincere and unmixed, that which he can never Lose but by his own Default, nor be deprived of by any outward Force or Violence; a *Good* that is commensurate to the great End of mans Creation (as he is a Free and Rational Agent) and for which he was made by God, and sent into this lower World, that he might Live according to the Tenor of his Nature; a *Good* that is of it self sufficient to gratifie all our Reasonable Appetites and Desires; a *Good* that is *Perfective* of our Nature, that improves our Rational Powers and Faculties, that every one
of

The Christian Tutor. 5

of them may attain their *Chief End*, for which they were given us by *God Almighty*, the *Liberal Donor* of all *Good Things*; in a word, it is the *General Good* of all the *Universe*; that which does not only procure our *Real Profit*, *Pleasure* and *Satisfaction*, but also the greatest *Pleasure* to all others of the same *Community* with us—*Ut universis & singulis bene sit*. That it may fare well with all and every one of us.

Now, that *this can be nothing else but Virtue, or the most Heavenly Life that Man can lead here upon Earth*; You may easily make out to your self from the *Description* I have just now premised: for he that endeavours to *Live Vertuously* and really doth so, reaps thereby the comfortable benefits of this *Life*, and that which is to come, and so do all others too by this good man's *Intention* and *Provision*. He enjoys the truest *Pleasure*, *Content* and *Satisfaction* of *Mind*; the sereneest *Peace*, and *Tranquillity* of a good

1. Wherein it consists.

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Conscience attend him perpetually, and nothing is of that sufficiency as this to gratifie all his Reasonable Appetites and Desires. *Here is a Good that is Perfective of our Nature*, that Improves and Advances all our Rational Faculties and Powers; for it makes us *truly Wise and truly Good*, it is infinitely conducive to our Happiness; it is our very Happiness, and nothing else so much. *This was that great and excellent Good for which God Almighty made Man*, and gave him a Nature suitable to this very End and Purpose, that he should make it his main Business and Work in this World, *to Live Vertuously, and do all the Good he can*: For in so doing he approves himself a *True Citizen* and *Worthy Inhabitant* of the World, and all the World is the better for him, for not only my own Pleasure is hereby Procured, but also the Pleasure and Satisfaction of all others by me; *the General Good I mean of our Community we Live in. This I say is the Sovereign Good of Man's Happiness.*

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All other things without this 2. *Wherein it*
can never make us Happy; This, *cannot Consist.*
and this only can do it.

That which the men of this World so much Admire and Hunt after, is Riches, Honors, and Sensual Pleasures, but upon an impartial Review and Examination, none of these Idle Toys can ever pretend to make the Owners of them Happy, for they are all at the Best but Vain and Momentary, and Perish in the Enjoyment, they do not only not make us Good or Better, but they neither make us *truly Rich, truly Honourable, or truly Joyful*; as they may be well Used and Employed by us in the Way of Vertue *they are good Tools or Instruments*, but in disjunction from Vertue they are stark naught, and so can be no Ingredients of Happiness. Besides they reach not the Mind of Man, the better Part in us, they are common and trivial things, few are ever the Better for them, but most are the Worse, for the greatest Enjoyment of them. But

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this can never be said of *Divine Vertue*, all the World is the better for it, and every Man in particular may be so too if he will but Lift himself under her Colours ; and therefore to conclude this point ; *The Sovereign Good of Mans Happiness consists in the Acquisition and Possession of this Great and Everlasting Good.*

§. 4. *Of the Infallible way of Attaining it.*

Secondly, Now to Attain this Happy State of Life, to live in a constant and uninterrupted Fruition of the best Pleasures of the Mind, to have true Peace, Content and Satisfaction, and that all others for whom we are concerned, may have it too by our means ; *This can only arise from the Conscience of doing well, and always better and better, that is to say, if you would be truly Happy as you and I desire to be.*

Let us once for all resolve to Live according to the Rules of Vertue, and the Laws of our Holy Christian Religion, and I can assure you that we cannot but be exceeding
Happy,

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Happy. What those Rules and Laws are that set out to us the Divine and Heavenly Life of Vertue, I will now lay before you, I mean *the Chiefest of them*, for the Holy Scriptures especially of the *New Testament*, which I hope you diligently Read, with *Erasmus* his Excellent Paraphrase, will inform you better in the particulars, and all other things relating to this Affair, than I can do; and here tho' I could be Large and Copious, yet for your sake and my own, I will be as brief as I can in the Enumeration and Explication of them.

He that Desires, and Heartily Endeavours to be truly § 5. *The General Way.*

Happy, must make it his Principal Care to lead a Life of Holiness and Vertue, correspondent to those Laws, which Reason and Revelation have made known unto us: They are for our singular Advantage, not Many and Burthensome, but Few, Easie and Pleasant Injunctions, as for Instance.

To

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To Love God, our Neighbour, and
our Selves in the last place, after
the best manner.

For Love is the Fulfilling of the whole
Law, it is that which the Royal Law
of Liberty, *The Everlasting Gospel of our
Saviour Jesus Christ*, above all Duties
most strictly Enjoyns us, and as Effectually
recommends unto us; all other
Particular Commands are but so many
Parts of this General Law of Love, this
contains them all, and is indeed the
true Source and Vital Principle of the
Divine Life of Vertue and Doing Well,
which can only render us Happy.

1. By *Loving God.* First, By *Loving of God* I
mean nothing else but what
any body may easily under-
stand that Loves Vertue: *namely*,
that we always have Worthy Thoughts
of him in our Minds, becoming the Per-
fection of his Divine Nature. and his
Sovereignty over us; that we Reverence
and

The Christian Tutor. II

Esteem him Infinitely for his Wisdom,
Goodness and Power, that we Magnific
and Praise him for his Be-
nefits, that we constantly
Depend upon him, and
Pray unto him for the Sup-
*The best Ex-
pressions of that
Love.*

ply of all our Wants, that we heartily
thank him for every Good Thing we
enjoy, and look upon it as an Effect
of his Grace and Bounty, that we be
always willing to Trust our selves with
him, to submit to his Wise Disposals,
that we fear nothing so much as to
displease him, nor love any thing so
Affectionately and Devoutly, as to
Obey him Universally and Constantly
in the most perfect Resignation of our Wills to
him. For this is the Love of God, says
St. John, that we keep his Command-
ments. *All which if we do,* let our Con-
dition in this World be what it will
or may be, *we cannot but be truly Happy*
and Blssed. For the God of Love whom
we Serve and Worship, will be always
Blessing us, and doing us all the Good
we are capable to receive from his

B can-

12 The Christian Tutor.

Bountiful Hands ; under his Fatherly Care, Protection and Government, we are Safe and Secure, and nothing shall be able to disquiet us ; where ever we are we shall always carry about with us a *Heaven upon Earth* ; the Peace of a good Conscience arising from this Love of God , will be a Continual Feast to us.

2. *By Loving our Neighbour.*

Secondly, The next thing in Order to our Happiness, is *To Love our Neighbour*, that is, *All Men*. Our Charity as *to the Object or Persons to be Belov'd by us* must reach them all not one excepted, and as *to the several Acts of it*, they are only these two.

The Principal Parts or Acts of this Love are two.

1. *To wrong or grieve no man.*

For *First*, The Love of our Neighbour requires of us that we hurt no man in any of his Concerns, that we be tender of his Life, Honour, Credit, Reputation, and Good Name, that we look after the Good Condition of

The Christian Tutor. 13

of his Mind and Body, that we do him no Wrong, in impairing his outward Estate, his Goods and Chattels, or whatever belongs to him, *always* remembering That whenever I wrong any Man I first wrong my Self, and therefore to avoid this Mischief and Evil I bring on my Self, I will be sure never to Wrong my Dear Neighbour, but resolve to Love him as my Self, and be as Favourable to him as I would be to my self, or desire that others should be to me. Hence

Secondly, The Love of our Neighbour requires of us also that we bear a good Will to all men, wishing them all the Happiness they want, and are capable of, and that we endeavour also to do them all the Good we can, as we have opportunity, and as their Necessity may be; to Instruct the Ignorant, to Counsel the Doubtful, to Convert a Sinner from the Evil of his Ways, to Encourage others

2. To do all the good we can.

Instances of it.

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others in Well-doing by my good Example and Seasonable Exhortations, to Relieve all Indigent and Necessitous People, the Poor and Needy by giving Alms Liberally, to Comfort all Distressed and Calamitous Persons, and such like Generous Acts of Charity are the Sum and Substance of this Law of Love to our Neighbour.

*Our Particular
behaviour to-
wards our Su-
periors, Equals,
and Inferiours.*

*But then because as thus
consider'd, he may be either
your Superiour, or Equal, or
Inferiour, as to the Circum-
stances you are in, you
must behave your self so as to give to
every Order and Rank of Men, that
which of Right appertains to them. Our
Superiors and those that are in Authority
over us, Whether in Church or State, we
are to Reverence them and Obey them
in all their Pious Commands: Our Equals
we must Love and Respect, as our
Selves, do to them as we would be
done unto again: Our Inferiours, if we
have any, we must raise to an Equality*

with

The Christian Tutor. 15

with us, and treat them with such a Due Observance as if they were our Equals, that they may see we have as True and Kindly a Respect for them in the Condition they are in, as for all others that are in a higher Condition above them. *For Christian Love makes no Difference*, but where it finds it made already to its hand, it makes the best and most of it, considering every one in the Circumstances he is in, proportions her Respects and Kindnesses to them in such a befitting manner, that Right and Justice may be done to all without Partiality or Diminution of any Mans Right, be he my Superiour, Equal or Interiour, if that can be. *This is I say*, for the main and most considerable Instances of it, *the true Law of Love to our Neighbour, which Law whosoever Observes and Does those things it Enjoyns to do (ex Animo & Bona Fide, truly and sincerely)* as he has the Pleasure, Content, and Satisfaction of Mind, of seeing others *made Happy by him*, in a way of Justice and Charity; *So he also hereby*
Secures

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Secures and Furthers his own Happiness, for who will wrong an Innocent Person, or do him any harm that makes it his business by his Beneficence, to Oblige all. Are they Not Indebted to him? And Is he not before hand with them? and therefore they are under an Obligation really and truly to become his Friends, to do him again all the Good they can, and by this Way of Gratitude to Requite all his Kindnesses; And yet if they should not do so; God Almighty interprets this Man's Love to his Neighbour as if it were shewn to himself, and therefore will Love this Good Man for it, and ever Bless him with all manner of Good Things, with such Delights and Solacements, as this World can neither give nor take from him.

3. *By Loving our Selves.*

Thirdly, The last thing I would recommend to you Is the True Love of your Self, after the best manner; for there is a sort of Self-Love that is very vicious and culpable, when a Man only regards himself, and

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and takes care that it may go well with him, whatever becomes of all others round about him: *this, I say*, is to be abandoned, *for it will never render you happy*, but rather betray you to a thousand inconveniences and real evils. But now on the other hand, *the true love of your self consists in this.*

First, That you deny your self in some things, and then,

This Love Consists in two things.

Secondly, That you make much of your self in some other things.

First, I say, you must deny your self in some things, and that very pre-emptorily; that is, in all such things as are contrary to Conscience, and the Light of Reason within you, or are expressly forbidden by the Law of God. S. Peter calls these unhallowed things *fleshly Lusts* which war against the Soul; S. Paul calls them *worldly Lusts*, &c.

1. In denying our selves in some things.

2. by both which thus much is given to understand that whatever Appe-

What these things are.

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tites and Desires arise in us from the flesh and the world, desires that only advance worldly designs that are apt to pamper the body *to the neglect of the mind*; these must be cashered and banished out of the soul of man if *happiness and welfare* shall ever come in there. And this is but the the same that *your baptismal Vow* obliges you unto; to renounce the Devil, the World, and the Flesh, with all the pomps and vanities thereof, and therefore, *as you are a Christian*, charge your self daily with it, to observe it, and put it into Execution: *by this shew the World* that you are not only a Christian by name and profession, but in truth and reality by a constant practice of *this holy self-denial of your self*.

Secondly, I say you must
 2. *In making much of our selves in some other things.* also make very much of your self in some other things; I mean, 1. Such Internal Excellencies and Perfections must be minded by you, *besides*, 2. Some other external good things, as will in the way and in the end make you truly happy. Now

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Now these Internal Ex-
cellencies and Perfections of your
Nature either relate to the
body, or the mind, or to
the whole man: The exter-

*What those
things are is
here declared; as
for instance.*

nal good things without you, but very
convenient for you to have them also,
are such as relate either to your good
Name and Reputation, or real and per-
sonal Estate.

Therefore what concerns
your body, you must chiefly
mind the good health and
constitution of it. For a

*1. The good
health of the
body must be
minded.*

sickly and crasie body is not fit for acti-
on, nor a good Servant for the Soul.

The best way of attaining it, un-
der the Divine Blessing, is
to use moderate and whol-

*The best Rule
for that.*

some Diet, good Exercises, and innocent
Recreations, to live always temperately,
soberly, and according to Rule; for
they that do so, sleep quietly, in *utranque
aurem*, they are seldom overcharged
with noxious humours, or arrested by
any fatal distempers; their heads are

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clear, and rheir hearts sound, their blood moves briskly and vigorously in their Veins; and wherever they go, they carry about with them *a chearful mind in an healtful body, Mentem sanam in corpore sano,* and that surely is a great happiness, not to be parted with for all the voluptuous man's most sumptuous Cheer, and extravagant Jollity; for that commonly ends in pains, lingring diseases, and a miserable death.

2. *The Perfections of the Mind.*

Secondly, The perfections of your mind which must be looked after, and for which you may justly love your self, and make much of your self, in the enjoyment of, are such as these, *viz.*

1. *Useful knowledge.*

1. To acquire as much *useful knowledge* as you can; for as light is pleasant to the Eye, so is truth to the Understanding: above all knowledge therefore, labour to attain that which is most beneficial to you, which really will make you wise unto Salvation, as certainly the knowledge of the true Religion

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gion of our Blessed Lord and Saviour Jesus Christ is: *An Account of some of the best Books.*
and that you may easily learn from those good Books I have formerly re-commended to you when you went to the *East-Indies*.

I think they were such as these, tho' I shall add some few more that have been publish'd since to perfect this Account.

An Account of the best Books in Christian Religion.

I. B'shop *Wilkin's* Principles and Practices of Natural Religion, in *Octavo*.

Hugo Grotius of the Truth of the Christian Religion, of Dr. *Patrick's* Edition, in *Twelves*.

Dr. *Patrick's* Witnesses in 2 *Octavo's*, and Dr. *Parker's* Demonstration of the Divine Authority of the Law of Nature, and of the Christian Religion, in *Quarto*.

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These good Books will acquaint you with the true Grounds and Principles of all, and of Christian Religion in general.

II. Bishop *Pearson* upon the Creed, in *Folio*.

Here this worthy Author gives you a most rational Account of the Fundamental Articles or Doctrines of our Christian Faith, as to the Verity and Necessity of them to a good Life.

III. Doctor *Hammond's* Practical Catechism, in *Octavo*.

The whole Duty of Man, in *Octavo*.

Doctor *Taylor's* Holy Living, and Holy dying, in *Octavo*.

The Grand Exemplar, in *Folio*.

Mr. *Scot's* Christian Life, in *Octavo*.

These five most useful Books thus put together will instruct you in all the worthy Practices of our holy Christian Religion. Whatever concerns a pious and virtuous life, you may learn from hence

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hence. As for the Historical part of Christianity, that you may know what manner of men the Primitive Christians were, you shall do well to read

Doctor *Cave's* Primitive Christianity, in *Octavo*.

The Lives of the holy Apostles, and primitive Fathers; by the same Author in two *Folio's*.

IV. Doctor *Patrick's* Devout Christian, in *Twelves*.

Next to the Common-Prayer-Book this excellent Treatise will be a good help to you in your Devotions: with this you may entertain your self upon all Occasions to very good purpose.

V. Doctor *Patrick's* Parable of the Pilgrim, in *Quarto*.

A most excellent Book in its kind. This will always put you in mind what

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you are by Profession, and should be in very deed, a Christian Pilgrim. Here you have a Guide that will instruct you in the true way to Heaven, and direct you so to steer your course of life, that by the Blessing of God upon your good endeavours, you shall not fail to come thither in God's own due time.

VI. Dr. *Tillotson's* Sermons, in *Octavo*.

This is one of the best Sermon-Books that I know, and therefore I would have you read it frequently, and make the best use of it: as also Bishop *Wilkins's* Sermons lately published; and Doctor *Isaac Barrow's* Sermons, all *Octavo's*.

VII. Doctor *Henry More's* Grand Mystery of Godliness and Iniquity in two *Folio's*. Divine and most excellent Books to inform you in all the great things of Christian Religion, or the grand Mystery of Godliness; and how some people have apostatized from it, by advancing the grand Mystery of Iniquity.

VIII. Mr.

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VIII. Mr. *Will. Chillingworth's* Protestant Religion the safe Way to Salvation, in *Folio*.

I know you are a good Protestant Christian ; and therefore, to secure you in your Religion, I commend this incomparable good Book to you.

Next to this most useful Knowledge, which so much conduces to your own *Happiness*, and the *Way* of attaining it, and is in the aforesaid Books very well explained and demonstrated, if you have any time of leisure hereafter, you shall do well to study *History* and *Geography*, Studies that are both Pleasant and Profitable, and will fit you for Discourse and ingenious Conversation. The best in that kind I have also heretofore named unto you, and given you my advice how to proceed methodically in the reading of them.

Another

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*Another Account of the best
Books in Geography and
History.*

I think (for your memories sake) they were such as these, and may be (with some new ones) ranged in this Order.

I. Abbot's Geography, in Twelves.

A Book for young Beginners, that contains a great deal in a little room, and will give you a very good description of all Countries, and the most remarkable things in them.

II. Doctor Heylyn's Cosmography, in Folio.

This Book gives you a larger Account of all Countries, as appears by the Title Page thereof.

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In *subsidium*, for a farther help and direction in your Geographical Studies, you shall do well to take in these, viz.

Varenii Geographia Absoluta. in *Octavo*.

P. Bertii Tabula Geographica. in *Quarto*.

G. Fournier Geographica Orbis Notitia, in *Twelves*.

Mercatoris Atlas.

Blau's—or the *English Atlas.* All in several large *Folio's*.

Goth-fredi Archontologia Cosmica. in two *Folio's*.

Couringii & Oldenburgeri Thesaurus Rerum publicarum Totius Orbis Quadripertitus. in four *Octavo's*.

The first will instruct you fully in the General part of Geography, and the others in the Special part of it, as to the Topography and Situation of all particular Countries; and also as to the Government, Customs and Manners of the People.

III. *Johannis*

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III. *Johannis Claverii Epitome Historie Universalis*, in Quarto.

I have pitched upon this Book, because in my judgment, I think it the best in the universal way of History: it is very good *Latin*, and well digested as to the matter of it. After this read,

Marci Zuerii Buchornii Historia Sacra & Prophana Novi Testamenti. in Quarto.

A learned and most excellent Book, both for Ecclesiastical and Civil History.

For *Chronology*, the best in that way of History are,

D. Petavii Rationale Temporum. in Twelves.
Seitzi Calvisii Chronologia, in Folio. as to
Computation and Synchronisms.

IV. Sir *Walter Raleigh's History of the World*, in Folio.

This

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This excellent Author was a great Traveller both by Sea and Land, and a great States-man to boot ; and therefore well accomplished to write such an History. Had it been compleatly finished as he designed to have it done, you could not have read a better Book in the kind. However, so far as he hath carried it on, with great judgment and discretion, it is exceeding well worth your reading.

V. Doctor *Howell's* General History in two *Folios*.

A Book so well worth my recommending to you, and your reading of it over, that I heartily wish the learned and worthy Author of it had quite finished it for your sake, and all others that love History ; as I hope he will do so in due time.

VI. R. *Verstegan's* Antiquities, &c. in *Octavo*.

R. *She-*

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R. Sheringhami de Anglorum Gentis Origine Disceptatio. in Octavo.

Milton's History of England. in Octavo.

Medulla Historiæ Anglicanæ, or a Comprehensive History of England. in Twelves.

Cambden's Britannia,

Baker's Chronicle, and

Speed's Chronicle, all Folio's.

The Present State of England. Twelves.

I would not have you ignorant of your own Country, nor the History of it; and therefore you may serve your self out of these good Books, with such profitable Instructions, as will render you very knowing in those matters.

VII. Doctor *Gilbert Burnet's History of the Reformation,* in two Folio's.

This judicious and learned Author, in this Book of his, hath given you a true and impartial Account of the Reformation of the Church of *England*, from the most Authentick Records of those Times. Here you will see with what Prudence and

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and Moderation our Reformation was begun and continued. Which excellent Book I would have you therefore read when you have time and leisure, that you may be well grounded and satisfied in the present established Religion of the Church of *England*.

An account of some Books that Vindicate and defend the Church of England.

If you desire to know more particularly what those Books are of Eminent Note that have been written in Defence of the Church of *England*, against those that dissent from her, I shall only recommend to you these few. viz.

I. Bishop *Jewell* his *Apologia Ecclesiae Anglicanae*. in *Twelves*.

A Book of great Sense, and written in a very Elegant *Latine* stile.

II. Bishop

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II. Bishop *Laud* against *Fisher* in *Folio*.
with

Dr. *Stillington*'s Rational account of
the Grounds of Protestant Religion, &c.
in *Fol.*

III. Mr. *Richard Hooker*'s Ecclesiastical
Polity in *Folio*.

IV. The Serious and Compassionate
Enquiry, &c. in *Octavo*.

V. Dr. *Patrick*'s Friendly Debate in
Octavo. and then

Dr. *Parker*'s Case of the Church of
England briefly and truly stated in *Octavo*.

*A farther Account of some other
good Books in Philosophy and
Mathematicks.*

I know not whether you have a mind
some time or other, to entertain your self
with

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with some other parts of Human Learning; as Philosophy and Mathematicks; if you be so minded; these are the Books that I would recommend to you.

I. *Antonii Le Grand Institutio Philosophia*, grounded upon the Great *Des-Cartes* his Principles, together with his *Historia Nature*, in Quarto.

Item, *Petri Gassendi Syntagma Philosophiæ*, & *Rel qua ejusdem*. in four Folio's.

Rebaudi Tractatus Physicus. in Octavo.

Sir Francis Bacon's Works. in Folio. And

The Honourable Mr. *Boyl's* Choice Pieces in Experimental Philosophy, some in Octavo's, and some in Quarto's, to which you may adjoyn.

Dr. *Sprat's* History of the Royal Society in Quarto. A Book of great Excellency and Eloquence.

Item, Mr. *Oldenburg's* Philosophical Transactions. in several Quarto's. To entertain Inquisitive minds withal.

Item, The Weekly Memorials for the Ingenious relating to most Arts and Sciences. in Quarto.

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Item,

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Item. Pancirollus his Treatise *de rebus re-
pertis & deperditis.* in Quarto with *Salmuth's*
Annotations. A Book of very Curious
Learning as to things newly found out
and lately lost.

In Moral Philosophy especially read,

P. Charron of Wisdom, in Quarto.

Henrici Mori Enchiridion Ethicum. in 8o.

Puffendorff de Officiis Hominis & Civis,
in Octavo.

*Hermanni Conringii Pro-Politica, vel Pruden-
tia Civilis.* in Quarto.

Hugo Grotius de Jure Belli ac Pacis. in
Quarto.

Doctor *Cudworth's* true System of the
Intellectual Universe: A Book of great
Learning and invincible Reason; there
wants nothing to recommend it further,
but his *Moral Universe*, &c.

After this you may read some of the
Ancients, as *Plato*, *Aristotle*, *Plutarch's* Mo-
rals and Lives; and sometimes *Tully* and
Seneca: some of which are in Folio, and
some in lesser Volumes. Besides, *Horis*
Sub-

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Subsecivis when you have not much to do, you may turn over some of the Ancient Poets, in which you were brought up, as *Lucretius, Virgil, Horace, Ovid, Plautus, Terence, Seneca's Tragedies, &c.* Books of several sizes that contain a great deal of the Natural and Moral Philosophy of the Ancients.

II. *Petri Galtruchii Institutio Mathematica.* in *Octavo.*

Andree Tarqueti Opera Mathematica. in *Folio.*

De Chales Cursus seu Mundus Mathematicus. in three *Folio's.*

The most complete System of Mathematical Learning that I know.

Books that will sufficiently instruct you, either in Philosophy or the Mathematicks, and by reading of them you will come to the knowledge of others that are eminent in all the particular Arts and Sciences.

But so much for Books and the best Account of them.

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I could have mentioned more in each kind, but I was not willing to create you too much trouble, nor to swell the Letter to a greater bulk than I designed at first, and therefore I have forborn.

And now for a Close, that in the reading of them and others, you may attain your End, and so come to the most *Useful Knowledge*; always take along with you, These *Monita* a few *Directions*.

The first Direction.

Wisely and well consider what you read, that is, understand the sense and reason of every Author you read, and make the best Use of his Notions in order to Practice, and Human Conversation. By this way of Procedure, Liberty of Judgement and Probity of Will at best hand.

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The second Direction.

Observe a due Order and Method in your Studies, that is, pass on leisurely and surely, from one thing to another, from what you know certainly, from Self-evident principles proceed to the knowledge of other things, that you may know them as certainly too. Never Assent to any thing that is doubtful and questionable, *Assensum Cobibe*, till you meet with something of Certainty that approves it self to the mind either by the clearest conviction of Reason, or the best Attestation of others in matters of Fact, if you do so, you are then, and not till then in a Good and Safe Way of Knowledge.

The third Direction.

For the Relief of your Memory, that you may the better remember what you have read and well consider'd, commit that to writing; especially what

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you

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you meet with in any Author, that is *Great and Considerable*, and therefore to that purpose, make to your self an *Alphabetical Common-place Book*, especially for *Archeologys* and curious Notions relating either to Persons or Ancient Customs.

The fourth Direction.

In all your *Particular Studies* mind the main *Drift* and *Use* of them, as for instance, according to our former Account of Books.

1. *Christian Religion* is the most useful knowledge, the best Learning in all the World in order to a better, and therefore cannot be minded and studied enough: For it makes us *Truly Wise* and *Truly Good*, Happy here and Eternally Happy hereafter. In the studying of which, that your profiting may appear to all men, give your self very much to serious Meditations, Devout Exercises of Piety and Vertue, and reading of sound Books in Religion, and when
you

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you do so, always have your recourse to the *Holy Scriptures*, for the ultimate Resolution of all your Doubts and Difficulties; entertain no Opinions or Sentiments in Religion but what are consonant to this *Infallible Rule of Faith*, and all good Manners. For the better understanding of them you shall do well to have at hand

Sebastian Castellio, his *Latine* Version, with
Hugo Grotius his Annotations upon the
Holy Bible: And

Dr. *Henry Hammond's* Paraphrase and
Annotations upon the New Testament:
all in *Folio*.

Books that will acquaint you with
the True, and Rational Sense of the
Holy Scriptures, *The Book of Books*.

2. *Geography*, a very *Delightful* and
Profitable Study, by this kind of Learning
you may converse with the Inhabitants
of our little World, tho' never so re-
mote from you; by this you will be

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no *Stranger* to any Place or Country, whatsoever, from all which you may Learn something or other that is very useful and well-becoming you, as you are a Traveller, especially if you take Notice, all along as you go, of the Choicest Productions of *Nature* and *Art*, the main End of this Study.

3. *History*. Most useful in its kind, for by this you may acquaint your self with all the Grand changes and revolutions of the world that have happened before you were born, and since your time: Here as in a great Theater you may behold humane Nature, under several Persons Acting its several Parts, exercising its Vigour in the greatest and most Heroick Actions of Life, and that under the Conduct of Divine Providence; whatever therefore you meet with of *Note*, in your reading the History of several Ages; or of Persons in Every Age, I mean that is Truly *Vertuous* and *Praise-Worthy*, transform it to your own Use, and make the best Improvement of

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of it, Consider your self not only as a bare Reader or Spectator that stands by to look on, whilst others are a *Doing*; But as *One*, that is an *Actor* in every Scene of Human Life; as *One* that is really concern'd in every thing that is said and done by others; Always taking the right side and adjoyning your self to thole *Hero's* and *Worthy Men*, that have appeared in Publick, and upon the *Stage* in the behalf of *Truth, Honesty* and *Justice*; The *Rule* and *Solid Foundation* of all *Histories*, as also the proper *Use* and *Result* of it.

4. *Philosophy* and *Matbematicks*, very pleasant and delightful *Studies*. *Studies* for *Minds* and *Abstracted Souls* from worldly Business, that desire to know the *Nature* of things with all their *Affections* and *Phænomena*, and that from their *Immediate Causes*: This is the *Standard* and *Great Rule* in this kind of Learning, and to this you must make your Appeal, not to the *Authorities* of Men but the *Uncontroulable Reason* of things; the *Con-*
stants

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stans & Inviſta ratio rei whereever it reſides, either in your own mind, or in the minds of others, that judge aright, from clear and diſtinct perceptions, without Prejudice or Partiality.

But I conſider that you are now *Secretary* to the *Council* in the *East-Indies*; and ſo that Part of *Philology* which relates to *Politicks*, will be moſt proper for you to mind, the *Maxims* of which you will find in thoſe Books I have reckoned under the Head of *Moral Philology*, for that is the true *Source* of *Politicks*, and conſequently muſt Govern all *Political Learning* in its utmoſt Extent, for you may take it for an infallible ſaying, *Nemo niſi vir Probus, Bonus eſt Civis, aut eſſe poteſt.* The Beſt man in *Morality* is certainly the Beſt *Citizen*, and trueſt *Politician*. For your Conduct herein I ſhall only recommend to you my own *Political Compaſs*, by which you may ſteer your Courſe in all *Human* and *Civil Affairs* (as I have done before you) very evenly and ſteddily, and notwithstanding all the bluſtering winds and ſtorms

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forms in the State, come at last to your Port, and attain your Sovereign Good. It consists but of *Eight Points*, and therefore may be easily remembered, they are these.

*The Author's
Political
Compass.*



Words of great Moment and Importance, so duly connected and consequent one after another, That if they were made

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made the *Imperial and Standing Laws of Politicks*, nothing could conduce more to the Publick Peace and Tranquillity of all mankind, than they Truly and Really do, for *Verity* by its kindly and effectual Persuasions, inclines the minds of well disposed men to *Piety* and *Probity*, and they in Conjunction to *Unity*, if that may not easily be obtained, which to me seems somewhat hard that it should not be so. *Liberty* and *Charity* will certainly adjust it and procure it too among rational and good natur'd men; But if these Lovely Graces should do it neither, because some men are unreasonable in their pretensions, and ill natur'd in their deportment towards others; *Sovereignty* must at last determine all our unhappy Differences, and Establish every man in his just Rights and Beloved *Property*, so it should be, and there is very great reason for it, That by those Eight Words of Wisdom we should Govern all our Political Transactions, the Great Concerns of Human Life and Conyerfation; I am

sure

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sure King *Charles* the First, the *Martyr* of Blessed Memory Governed himself and his People committed to his Charge by all these *Points*, and tho' he met with hard Usages and an Untimely Death, yet he will be ever remembred for his Eminent *Vertues* and *Sufferings*, by all Religious and Loyal People that *Fear God*, and *Honour the King*; and so long as his most Excellent Writings remain with us, especially his *Εικὼν Βασιλική*, he can never be forgot. Our present Sovereign Lord King *Charles* the Second, whom God long preserve, following his Fathers Glorious and Illustrious Example, has hitherto since his *Happy Return* endeavoured to promote among us all these great things of *Verity*, *Piety*, *Probity*, *Unity*, *Liberty*, *Charity*, *Sovereignty* and *Property*. God Almighty Grant we may see the joyful Effects of them in our days: However *in omnem Eventum*, till they are better observ'd by us than they are, do you my Dear Friend and Pupil, take them into your Custody, keep them and Practise them, as you have occasion; for the Good of the Universe.

And

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And now I think we have done with Books and the right Use of them in order to Useful Knowledge, the point we have been upon all this while; Let us now go on further if you please.

2. You must mind also the Practice of all Moral and Christian Vertues, especially those that relate to the good Govern-

ment of your Thoughts and Passions, and the culture and improvement of the inward man, in Humility

Modesty, Purity, Meekness, Contentedness under all Estates, (of which I have given you a slender explication heretofore in an other Letter of mine) *which if you mind, as I know you will, because it is really your truest Interest so to do, all Happiness will attend you and be with you for ever. But because I was then somewhat too brief (the Ship*

Especially the due Government of our thoughts and Passions.

hasting away) I will now (God willing) more particularly inform you (before I pass from this matter to another) what Method I judge best for the due Go

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vernment of the Thoughts and Passions, which I would have you put into practise as often as you have occasion; for this is a matter of great moment, because if our thoughts within us be right, and our passions orderly; we have secured the two main springs of all Human Actions, their regularity and goodness chiefly arising from them, and so in this procedure as our Thoughts & Passions are, so will be our Actions in the End and Result.

I. Therefore look to your Thoughts that you harbour none in your breast or mind, but such as are pure, holy and harmless, if any other should peep in or start up (*ex improviso*) as sometime or other they will, presently wink them into nothing, send them packing, bid them be gone, do not parley long with them, but immediately dissmits them, and least they should return upon you with a new force, in lieu of them always have your

I. The Government of our Thoughts

The true way of it by Avocation and Revocation.

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your mind possessed with such *divine and heavenly thoughts* as relate to God, let God be in all your thoughts, and let all your thoughts be busied how you may love and serve him with all your mind; *Entertain also such brave and manly thoughts* as will always incline your will to the noblest actions of Justice and Charity, by considering the many ways you may do good to others, and to your self also; *that you may be always well employed*, but never given to idleness the nurie of bad and evil thoughts. *Think then also* of the certainty of Death, of the judgment and the life to come; *a few such good thoughts* will always over-aw all vain and idle thoughts; that in time they shall not have the boldness, the daring-ness and confidence to appear before your mind.

2. *Look also to your passions,* for these are a vehement kind of thoughts or sudden agitations of the mind and body together that are apt to put men upon strange adventures,
and

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and so to hurry them into many inconveniencies if their Carreer be not stopped, *in the first Effort* therefore of your Power and Government over them, these *In the first Effort.* two Rules are to be observed.

I. Determine your Passions to their proper Objects, and then 2^{ly}, regulate and order them in such a manner as that they be proportionated to those Objects. *Two Rules to be observ'd.*

First I say determine your Passions to their proper Objects, The 1. Rule. To determine our Passions to their proper Objects. for if they be only conversant with such as they should be, they are then very Orderly and Useful, and there can no harm come to you by any of them; they will then be so far from disturbing the Peace and Tranquillity of your Mind that they will rather promote it: *As for Example,* If you admire nothing but what is Great and Highly Valuable, nor despise any thing but what is Mean, Little and Contemptible; if you only
E love

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love what is to be loved, that is reall Goodness and Vertue, that makes for your real good and the good of all othersto, if you hate nothing but what is vitious and milchievous to you and others, if you fear nothing but what is truly evil and hurtful, hope for nothing but what is truly desireable, nor desire any thing but what is fairly and justly obtainable, and last of all, if you rejoyce in nothing but what will some way or other make you better; your Passions then are well determin'd *as to their proper Objects*, and whilst they are so, all is well within you, the serenity of your mind will never be over-clouded, and you need fear no dismal storms or tempests from without, you live in perfect peace and in a true enjoyment of your self.

2d. Rule. To *Secondly, I say regulate and*
Regulate and order them also in such a way
Order them in and manner that they may be
such a way proportionate to their several
and manner as Objects; that is, there is a
may be pro- certain Decorum and Mo-
portionate to deration to be observed in
those Objects. our

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our Passions in reference to those things about which they are conversant ; *as for instance,* The greatest, the best, and worthiest things, Objects of the highest nature and excellency, must be greatly admired, and then prosecuted with the greatest Love of Veneration, and then there can be no Excess, no Hyperbole of Love but what is truly commendable and Praise-worthy. So our Con-

tempt of vile and little despicable things can neither be too excessive, and so likewise our Hatred can never be too severe, if it be exerted against all man-

*The Use of
this Rule
shown in most
Passions.*

ner of Sin and Wickedness : on the other side, things of a lesser rate and value will be esteemed, loved and regarded by us, as the things themselves deserve and no further. *Again,* in the Passions of Fear and Hope, the greatest Evil most to be feared, and the greatest Good, that which is most beneficial to us, may justly raise great Hopes in us, and incite in us Desires commensurate

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to them : for all other things that fall short of these, whether Good or Evil, our Fears and Hopes must be but slender, or little and moderate ; as for your Passions of Anger, Sadness and Joy, Anger is seldome warrantable but *In Causa Dei & proximi*, in the Cause of God and our Neighbour, if the Honour of God be assaulted, or diminished by prophane men, or my Neighbour enormously wronged by them ; *I cannot bear it*, but with Indignation rise against such Persons as do so, and endeavour to redress it. For Sadness, you have no reason to be sorrowful for any thing but only for your sins, failings and miscarriages ; and therefore by the Grace of God amend them ; be sorry indeed that you have done so unadvisedly, but do so no more. As for the Grievs of others, their ailes and maladies make them your own, be always sensible of their Calamities, pity them and relieve them to the uttermost of your power, share with them in their Sufferings, alleviate their Sorrows as much as you can, and
leave

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leave the rest to the God of all Consolations.

For the kindly passion of Joy that so much transports others out of the right way and out of their wits too, do you so comport your self in the right way of Rejoycing, as neither to be exceeding joyful but when you do very well, and are conscious that you have done nothing amiss, but have rather heartily and sincerely endeavoured to do that which is well-pleasing to God, and right in His sight; be joyful also when you see that it goes well with others, concern your self very much in their good and welfare, and rejoyce at it when you perceive that men begin to amend, and follow the best and wisest courses of Life, when you see Unity, Peace and Concord, obtain in the World or any part of it, when Righteousness looks down from Heaven, and Truth springs up out of the Earth, and prevails universally, when you hear of no Complaints in our Streets, no breaking in nor

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breaking out, then make your Bon-fires of Joy, Erect your Triumphant Arches, *be exceeding joyful, and thank the God of Love and Peace.* In a word, Remember always to rejoyce in the best things, and for the good things of this Life, so far as they may be Serviceable to you in a way of well-doing, to make you healthful and truly chearful, rejoyce that God Almighty has allowed you so liberal a portion of them, abound in Thanksgiving towards him for it, and make the best Use of them for the benefit of others, that others may also rejoyce with you, but never rejoyce at the Calamities and Miseries of others, never laugh at any body for any little silliness he is guilty of; *For none but great Fools do so:* but rather pity them all and enlarge your Charity and Goodwill towards them, that by your gentleness and tender commiseration they may not be dejected or aggrieved, but on the contrary kindly comforted and relieved by you.

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*In this way and by this Method of Govern-
m.n.* you may order all the rest of
your Passions, do but determine them
aright to their proper Objects, and then
limit, butt and bound them after the
manner before set down, and you will
take a great deal of pleasure and satis-
faction of mind, to see them all subject
to your Commands. *But now if any of
them at any time should be so insolent, so re-
fractory and rebellious,* as not to submit them-
selves to your Government, that is the
Government of right reason, but bid
defiance to it, and desire to reign in
you without controul.

In the second *Then in the second or next*
Effort. *Effort* you must use some
Policy as well as main
force and reduce them to Obedience
and Submission, and that you may
easily do if you observe these two
Maxims of State:

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*Two Maxims
of State must
be observed
and practised.
The first Ma-
xim Divide
and Com-
mand,*

I. *Divide & impera*, Di-
vide and Command. That
is raise a strong Faction
and Party among your
Passions, set one against
the other, Admiration of
great things against Admi-
ration of little things; so
Love against Hatred, Hope
against Fear, Joy against Sadness, &c.
and then sometimes take part with one
Side, at another time with another side;
where you see any Passion exorbitant
or headstrong, encourage some other
Passions that are more Innocuous and
Governable, to oppose its Tyranny and
Undermine it, for by this means you
will enjoy the Peace and Quiet of a
good Mind always within you the
better for it.

*The Second
Maxim.
Trust, but look
well whom
you trust.*

II. *Fide sed Cui Vide*, that
is trust not any of your
Passions with your most
important Affairs, never
admit them to your Ca-
binet.

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binet Counsels, they are good Lacquaies to wait upon you, but very bad Counsellors to be advised withal, therefore keep them out upon your Errands, but let them never go before you give the Command; when they are returned, least they should grow idle or troublesome to you, always find them work, make them your Tributaries as well as Subjects, and if any of them should refuse to pay that Respect and Homage, that Fidelity and Obedience, which is due to so noble a Governour, Correct them severely, and if they will not mend, turn them out of doors; as for those other Passions that you will find more dutiful and observant of your Commands, them only trust with your little concerns, *let them have the Honour to serve you*, and for their good Services do you *turn them into Vertues*, and then you shall be still better served, and your happiness will never be disturbed by them, but rather in greater measures and degrees augmented.

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I have been somewhat longer upon this head of discourse, because the matter deserved it, I will now make you amends and be shorter in the next Paragraph.

The whole Man must be also regarded by us.

III. You must also have a regard to the whole man, that your outward Conversation and deportment be such as becomes a generous

Soul that dwells within you: *that is to say*, Endeavour always to be like your self, *Sis semper idem*, let your mind be seen by your face, your words agree with your meaning; *shew your Self good-natur'd throughout*; do all things (*ex intuitu boni Universi*) out of a kind respect to the good of the Universe, and then proceed to bring it really about, *Ex amore veri & optimi*, out of your great love to that which the best reason of your mind judges to be the truest and best way to attain that Sovereign Good, *be upright, sincere and constant* in the whole course of your Life, be Courteous, Affable, Friendly

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Friendly and Obliging to all you Converse with, that others may know you by your actions and worthy deeds, as well as by your fair Carriage and civil Behaviour, *This will make you be well thought of, and truly be loved by all others,* by this means you will contract a firm alliance with all good men, and that will not a little conduce to the increase of your happiness.

IV. Be tender of your good *Our good*
Name and Reputation, which *Name and*
you may easily obtain and *Reputation.*
maintain, if you never do
any thing whereof you may have just
cause to be ashamed; be but true to
your own Conscience in the faithful
discharge of your several duties, and
you cannot fail of an unstained Reputation, and that surely in this World
goes a great way to secure a Mans happiness: If you live inoffensively and
vertuously with a due respect to all
Gods Commandments, if you walk un-
blamably and righteously you will walk
surely

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surely, and then Honour and all due Respect from men of the best judgement will follow you.

*Our Real and
Personal E-
state.*

V. *And last of all your real and personal Estate, that you may live conveniently and handsomely by it, must be also minded by you.* God Almighty has placed you in a condition of Life that may be very gainful and advantageous to you, in which many have got great Estates in a little time, now my dear Friend that you may do so too *festina lente*, do not make too much hast to be rich, but use all diligence and industry, all fair, just and honest ways to come to a plentiful Estate, for industry and honesty is the truest policy in this Case, to get and increase Riches, it has the blessing of God promised to go along with it, so says the wise King Solomon, *The diligent hand maketh rich*, and then when you are in possession of something of your own which your pains and innocent endeavours have brought you in,

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in, Remember that you lay by some of it for Pious and Charitable Uses, wherewith to gratifie your poor and indigent Neighbour, *this I can assure you* will never lessen your Estate, or make you poorer for it, but rather the richer, for it will never prove detrimental to you, but rather highly beneficial to you both in this World, and that which is to come, For the Charitable man is greatly beloved of God, he will take especial Care of him, that whoever wants he shall never want, and at Doomsday he shall be most amply rewarded for all his Heroick Acts of Charity and Kindness, which he has out of the Love of God and his Neighbours shewn unto others.

And now I am come at last *The Transiti-*
to an end of my long Letter, it *tion to the*
is you see a Letter that treats *next head of*
of the most Sovereign Good in *Discourse.*
which mans happiness is to be
placed, it is in A Letter of Love, but then
it treats of the Divinest Love that a Human
Soul is capable of, and therefore I hope
you

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you cannot have been weary in reading of it thus far. Now my Dear Mr. *James King*, for a farewell and to conclude, I will now only entertain you with one special Rule of Love more, that there may be nothing wanting in this Letter to compleat your happiness, and to further you in this great Vertue of Love, and *that is as you are a Lover of Vertue, and so a good Christian, let me entreat you not to trouble your self with Controversies, or Litigious Questions about Religion, for the Christian Religion (as it is Professed also by our Church of England in her Sixth Article of Religion) is so plainly and intelligibly laid down in the Scriptures, especially of the New Testament, that it requires not so much a subtle head to understand it, as a good and honest heart to Believe and Practise those Sacred Truths which are there so evidently delivered, and so effectually recommended unto us, I say waving all Controversies and nice Speculations, which are both fruitless and unprofitable, and also very destructive of this Holy Love*

have

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have all this while been discoursing of to you.

§ VI. *Make it your daily study and constant practice, to Love the Lord Jesus Christ in Truth and Sincerity:* For this Love of him being firmly rooted in the heart will make you a True Disciple of His, and infinitely tend to the advancement of your Happiness both here and hereafter.

*The infal-
libile way of
attaining the
Sovereign good
of Mans hap-
piness.*

*In the special
way of Chri-
stian Religion.*

Now that you may do so you will not fail to love our blessed Saviour Christ Jesus in sincerity, if you mind and practise these three things.

*By Loving our
Lord Jesus
Christ in
Truth and
Sincerity.*

First, *Always maintain in your mind an high and honourable opinion of our ever blessed Master Jesus Christ, that is, think of him*

*I. Honour
Him.*

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him frequently with Honour and Re-
verence.

1. *As to his
Person.*

1. *As to His Person.* 2. *As
to his Offices.* 1. *As to his*

Person, you then honour
him with that Religious Veneration and
Worship you ought, if you acknow-
ledge him to be the True, the Honour-
able and *only begotten Son of God*, the
expres Image of the invisible God that
came from the great God of Heaven
and Earth, and from him received his
Divine Authority : *Hear him therefore* who
has been so highly dignified by God
Almighty, as thrice to be openly and
audibly declared the Well-beloved Son
of God ; besides the many Miracles he
did, and at last his Glorious Resurrecti-
on from the Dead shew him to you in
the Glory of the only begotten Son of
God, full of Grace and Truth, that you
should honour him, as you honour God
the Father.

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2. Look unto Jesus with a Religious regard and honour as to his Offices, for so you will find him to be, 1. Your

2. As to his Offices.

1. Your Prophet.

great Prophet and Teacher, to instruct you in the Revelation of God's Mind and Will to you, what he will do for you, and what he will have you do in order to your Everlasting Happiness. Give him therefore that Honour that is due to so great a Prophet: Submit your self to his Instructions, take his Yoke upon you, and faithfully observe all his sayings.

2. Behold Jesus also in the Glory of his Kingdom as your merciful High-Priest, to make

2. Your High-Priest.

Attonement for you, to represent your Case in Heaven, to interceed for you there, and from thence to bless you with all Spiritual and Temporal Blessings, and therefore daily pray unto him, that he would be mindful of you now he is in his Kingdom, and has received all Power in Heaven and Earth, doubtless

F

for

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for your good and benefit, and be you also very mindful of him whilst you are here upon Earth, that you keep up the memory of his venerable Passion and Death, and Communicate with Christian People as often as you can, Especially at those solemn times our Church has appointed the Holy Communion; I mean the Festival Days set apart and dedicated to the honour and everlasting remembrance of our Blessed Saviour.

3. Your King. 3. And lastly, look upon him as your Sovereign Lord and most Gracious King, to Govern you by the wisest and best Laws, and to direct you by his good Spirit, to defend you from all your Enemies, and in due time to raise you from this infirm and mortal state, to an immortal, full of glory, honour and blessedness in the world to come, to crown you with a Crown of Righteousness, and a Diadem of never fading Glory: Honour therefore and reverence this glorious King of yours, remember you are one of his Subjects, and therefore make good that relation you stand in towards your

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your dearest Lord, love and serve and honour him for ever.

2ly. Entertain his Doctrine with all readines and resolution of mind with a full consent and purpose of your will to live according to it, that is,

2. Entertain his Doctrine.

1. Believe his Promises, as they are in themselves both general, respecting the good of all Mankind, and also conditional requiring something to be done by us, for our exceeding great comfort; first then believe his gracious Promise about the forgiveness of our Sins, upon the condition of a living Faith, sincere repentance and new obedience to be performed by you, so his promises about the assistance of Divine Grace and the Spirit of God, to further you in all well-doing, his Promises relating to this Life, and a comfortable subsistence here; that you may be content with whatever God sends, his Promise during your aboad and Pilgrimage here, that you shall

1. Believe his Promises.

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be under his Guardianship and the Protection of his good Angels to keep all Evil from you, *and therefore be Valiant and Courageous; and last of all believe his great Promise of Eternal Life,* to keep up your mind above all the Temptations of this world, that you be not insinared or overcome by them; *these are the great things, and the good things that our Saviour has promised to us,* and you need not doubt or question his Veracity, but he will make them good to you in particular, if you only believe on him with the heart unto Righteousness, and therefore in the next place :

2. Obey his Precepts. 2dly. Obey his Precepts universally, Sincerely and Constantly,

that so you may without fail inherit his promises. These holy Precepts of his you may find in his divine and excellent Sermon on the Mount, and in most of the pages of the New Testament. St. Paul has reduced them to three Heads, that we live Soberly, Righteously and Godlily. Tit. 2. and

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and certainly he that makes conscience so to do, that lives in a constant observance of our Saviour's laws, that glorifies God Almighty *by a Voluntary, cheerful and constant obedience in the whole course of his life*, as he does our Saviour the greatest honour and service of love, fulfills the whole duty of a Christian, loves his good Master heartily and intirely, according to that blessed saying of his, *If ye love me keep my Commandments*; so this holy and good man shall only inherit that blessedness and those beatitudes which our Saviour has promised to bestow on his faithful Servants in the other world, when he shall appear in his own glory and illustrious presence, to our Eternal Satisfaction.

3. *And lastly, follow your blessed and holy Master Jesus in his holy life, and the many examples of Vertue of all kinds he has set before you.*

3. *Imitate his holy life and Example.*

Imitate his Piety and Devotion in his loving of God his Father, in magnifying

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his

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his holy Name in the world upon all occasions, in setting up his Kingdom of righteousness, in advancing his honour and the due observance of his holy Laws, and in the resigning of himself perfectly to his divine Will in all things; so that it became his meat and drink to do the Will of his Father which is in heaven.

Imitate him next to that in his great Charity to all men; for he went up and down, as the holy Story says of him, only to do good; where ever he was and where ever he came he left *monuments of his great Beneficence behind him, all places and all persons were really the better for him;* and so do you herein follow your blessed Master as you have opportunity to do good to all, especially to the household of faith, *that is* (to explain St. Paul's phrase to you in plain English) to those that are eminently Vertuous, truly Just and Good according to our Saviour's holy Religion and Faith, as those that best deserve your Charity and Kindness.

Imitate your holy Master also in his great Humility, Purity, Sobriety, Temperance, Meek-
ness,

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ness, Contempt of this World, Heavenly-mindedness, his Magnanimity and Patience, in his undergoing and bearing all afflictions and sufferings, especially his invincible Patience under his Cross, and his last triumphs of it in his holy Passion and Death. In a word, always have this great Exemplar of all Vertue and Holiness before your eyes, as he walked so do you, as he was in the World, so be you, that so you may say in truth and sincerity of heart with St. Paul, now I live, yet not I, but Christ lives in me, which if it be your happiness to do, (as it is really the greatest happiness in the world so to do) you will never repent your self that you have lived thus, and when you come to dye, as we all must, you will find the blessed comfort of it in your self, and so in full assurance of your Faith, in sure and certain hope, you will pass into those happy regions of Light and Glory whither our blessed Saviour is gone before us to receive you; there you shall live and reign with him, and be blessed for ever world without end, Amen. So be it. My dear Friend; God grant we may all of us there meet in his due time to our everlasting comfort and satisfaction: In the mean time; *Sinus in procinctu*, let us be always ready for that blessed state by Innocency and Holiness of life; let us love our Lord Jesus Christ in truth and sincerity, and follow St. Paul's short advice most exactly, with which I will shut up this long Letter of mine: Phil. 4. 8, 9. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any vertue, and if there be any praise, think on these things.

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things. Those things which you have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

The Conclusion. § VII. And so my good Friend farewell, and be perfect in this divine and heavenly art of living well and happily. God Almighty bless you and enrich your Soul with all the graces of his holy Spirit; May the divine Spirit of all love and goodness, and a sound Mind ever abide with you; as it is and shall be my constant Prayer for you, so in this excellent Spirit of Love, with all hearty Affection, I ever remain

Dear Sir,

Your true Friend and Christian Tutor

Henry Jenkes.

POSTSCRIPT.

Mr. Faithorne and Mr. Kersey,

I have reviewed this Letter of mine, and made some considerable Additions to it since I first writ it; if you think good to Print it as it is now Enlarged, I give you my free Leave and Consent so to do. Fare you well.

H. J.

From my beloved Colledg of Gonvill
and Casus in the University of Cam-
bridge, Octob. 11. 1682.

F I N I S.

